

The Christian Sun.

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In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

Self-Reliance. Where one boy goes to seed and waste over being "stuck up," twenty never come to any sort of usefulness because they remain "stuck down." (We just use that latter term in contrast to the former.) A silly mutton head sputters around in defiant flippancy, and every man in the community immediately lectures his son on being "stuck up," and having "the swell head." And right at that same moment there are a score of fellows in the identical community who are afraid of their own voice and whose heads are about to shrink to the size of a cucumber for want of independent thought or intellectual activity. I have heard parents and people lecture all my life about young folks having the "swell head." I would like to hear some talk about the thousands who have "the shrink head." One boy will leave a community for college this fall, and because there is sawdust where brains should be he will come back home a fool next spring. Every man in that community will point to that "swell head" as a specimen of what college does for a boy, and beg their sons, and their neighbors sons to take warning.

Twenty boys who ought to, and might, be there remain away from school and college, and at least ten of these will have the "shrink head," know less and be less, a year hence than now, but never a son of Adam or a daughter of Eve will point to them as a warning to others. If a boy shrivels up and dies no one ever censures or scorns. Nay, verily. He is pointed out as a model of modesty and a precious piece of piety. But if a boy swells as to the head a little the community goes mad about him.

In all sanity and seriousness it is our candid conviction and abiding faith that where one person comes to naught because of overestimating one's mental strength and worth, twenty never attain to usefulness for the sad lack of self-

reliance. The young man or woman thinks he or she cannot learn, achieve, accomplish as others about them are doing. In consequence they give up before they start, and quit before they commence. Self inflation is always haughty, very foolish and ever scornful: but self esteem, belief in one's future, faith in one's high destiny, and a feeling in one's power to conquer and succeed, is always praiseworthy, and is an element to be found in the character of the world's good and great.

Governor Fort and the Saloons. Governor Fort of New Jersey has shown his colors, and they are of the right cloth. His Excellency declared recently that since other cities of the State had to close up saloons on Sunday, according to law, Atlantic City, that seaside resort to which come all sorts and conditions of people, should also shut up saloons on Sundays. Now those whiskey dealers threatened and sized and swore was a caution. They avowed that governor or no governor, jail or no jail, they would sell liquor on Sundays as they had been doing. Governor Fort quietly sent word to the Mayor and to the liquor dealers that unless they shut up those saloons on Sunday according to the law of the State, under which they lived, he would take the matter in his own hands, send the state militia there and put the whole layout of them behind prison bars. At first the saloon keepers, their friends, and the city were defiant. Last week the governor issued a proclamation. Saturday night the saloon keepers had a meeting, discussed the whole situation, said that Governor Fort was the wickedest man living and a peanut politician, or words to that effect, but in as much as they themselves were especially good folks and did not care for any show of trouble or violation of law (save the mark) they reckoned they would better shut up the bar rooms on Sunday. The Governor, and the state troops, thought so, too. Atlantic City was nearer dry last Sunday than it has been for many a moon. Many saloon keepers will defy the law of God and man, 'till they are cornered, then they yield. The lid was on tight last Sunday, and the saloon keepers declare they are going to appeal to the Legislature for

"relief." A bulletin, officially signed by the chief of police was issued Sunday which read "In 1861 it was 'Hold the fort.' Today it's 'Fort holds you.' And he held them tight and fast all day last Sunday, and avows he will hold them as long as the law remains and he is governor.

The Recent Rains. The most destructive flood of years visited portions of Virginia, North and South Carolina, Georgia and Alabama last week. In many sections the rivers and smaller streams went higher than ever known before, or than there was any record of. Augusta Georgia and Fayetteville, North Carolina, with numerous smaller towns, were especially unfortunate in the loss of life, homes, and property. The rains were general over the territory named and were almost steady and continuous for a week, beginning Friday or Saturday August 21st and 22nd. The damage to crops on low lands, and along streams, is immense, reaching we presume into several hundred thousand dollars. Bottom lands have been deeply submerged and beside the destruction of the present crops, soil was washed away and lands injured for many years to come. Up to this, it had been many years since prospects for abundant crops were so flattering. The railroads also have been heavy sufferers and fortunes in bridges and trestles have been swept away in a few hours.

Once more are we brought, in vivid fashion, face to face with man's dependence and helplessness: God's might and power. The village, town, community, is happy, thriving, prosperous today. Tomorrow the Heavens speak and in a twinkling man is helpless, homeless, penniless. Our fortunes and our lives are ever more in God's hands. The more vividly we keep that in mind, the better our moral and spiritual condition.

REST EACH WEEK.

I do wish that all the tired people did but know the infinite rest there is in feneing off the sixth day from the seventh—in anchoring the business ships of our daily life as the Saturday draws to its close, leaving them to ride peacefully upon the flow or ebb until Monday morning comes again.—Anna Warner.

MOUNTAINS OF THE BIBLE. IX.

By Rev. J. J. Summerbell, D. D.

No man knows the exact location of MOUNT CALVARY. We only assume that it was a hill, because of the word Golgotha, mentioned by Matthew, Mark, and John, as meaning "the place of a skull." And yet that word may refer only to some protruding rock, or to some association of thought created by executions of criminals at that place. The phrase "Mount Calvary" is not Biblical; but came into use in the sixth century.

It is not surprising that the exact location is unknown: for a generation later the city was destroyed by the Romans; and centuries later the Emperor Hadrian took care to inclose the reconstructed city with walls built along lines different from the former ones, with a view to obliterating traces of historical localities.

Therefore all that we can reasonably say as to the location of CALVARY is that it was probably on the northwestern side of the city of Jerusalem, close to the city entrance, and by a highway leading in from the country.

This obscuring of the location of the material CALVARY harmonizes with the administration of God concerning some other material things. Of Jesus himself, no picture was left. No description of his person, or physical habits, was attempted by either Matthew, Mark, Luke, or John. Even concerning the crucifixion we are left in ignorance as to some physical points. Not one of the writers makes any attempt to describe, or comment on, the scene. They simply relate the history as witnesses. They make no appeal for pity for Jesus. They do not even hint that the place was sacred.

Have you ever noticed how God concealed the grave of Moses? how even the mountain where he died cannot be positively identified? how, also, we are not sure of the place of Mount Ilor, where Aaron died? how the garden of Joseph of Arimathea, the place of Jesus' burial and resurrection, though said to be near to CALVARY, is not truly identified? Have you ever noticed how the bread and the wine of the communion, which Jesus himself made symbolic of CALVARY'S central event, so little resemble a dying body and flowing blood, that we unconsciously recognize the symbol as symbol, and stigmatize as idolatrous superstition that modern priestcraft that claims that the bread was turned into real flesh, and the wine into real blood? Have you noticed how the Mount of Beatitudes (where the Sermon on the Mount was delivered) and the Mount of Transfiguration are

not geographically located by the gospels? Have you noticed how not one of the Bible writers mentions how tall Jesus was? what was his weight? or what his complexion? or the tone of his voice, or its music, or power?

Why have you not noticed these things, if you are familiar with the second commandment: "Thou shalt not make unto thee . . . any likeness of anything that is in heaven above, or that is in earth beneath: thou shalt not bow down thyself to them, nor serve them?"

Is it not evident that God was guiding his historians, preventing their leaving abounding data for relic worship and other form of idolatry?

If you have never thought of these things in their mutual relation, then be impressed with the following: (1) For 500 years from the death of Christ, the followers of Jesus had no such thing as a modern crucifix. With all their love of the cross, they placed no image of Jesus on it; (2) The early Christians were so superior to the physical idolatry of our own age, that the first known painting of the crucifixion of Christ appeared not before the year 586. And about that time, under the decrees of the Roman Emperor, Justinian the Great, the true church of the Lord disappeared from civilization, and "fled into the wilderness." The sculptures of the crucifixion, the picturing of the tortured Lord, or the descent of the dead body, as well as the painting of his fainting under the cross previously, are all foreign to the spiritual practices of the early Christians. They felt that the cross had been transformed by what happened on CALVARY, from an emblem of shame to a sign of glory. They worshiped in spirit. It was not necessary for them to bow down before an image, however impressive to a beholder the simulated crown of thorns might be. They made no pilgrimages to Pilate's judgment seat, to the Mount of Beatitudes, nor MOUNT CALVARY. They worshiped in spirit.

They realized that the only way to get to CALVARY was to deny themselves, and bear the burdens of practical life, under the influence of the Spirit of God. And now to get to CALVARY, you must bear your cross.

CALVARY may have been only a "place of a skull" to the thronging Jews in Bible times, hardly as high as the city wall; but it was so high historically, morally, and spiritually, that its physical proportions never seem to have been measured by the disciples, who alone would have cared to tell us the truth. It may then have been only a "place of a skull," in passing which, the travelers entering the city were ac-

customed to jeer the executed victims of Roman justice or Jewish cruelty; but near it was a garden all glorious with flowers of love, faith and hope, because there Jesus rose from the dead. Death was on the way to the resurrection; the "skull" was on the way to the lilies; CALVARY was on the way to the garden; the "darkness over the whole land until the ninth hour" was on the way to the resurrection brightness; the evening was on the way to the morning.

CALVARY was a peculiar mountain. Its top might be called "a skull," or a cross, or a bed, or a throne. Jesus' cross became a symbol of character; and though it was a grievous dying bed, it really became a throne. So that the disciples of the Lord were never heard pleading for pity for him as a crucified victim; but Paul exultingly exclaimed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And the throne room of this crucifixion glory was CALVARY.

Jesus himself imparted this spirit unto his disciples. When he was going to CALVARY, he said to the Jewesses of the city, "Daughters of Jerusalem, weep not for me; but weep for yourselves and your children." And after he had passed CALVARY, to Mary, in the garden of resurrection, who did not yet know that he had risen, he said, "Woman, why weepest thou?" And that afternoon, to the two disciples dimly wending their way to Emmaus, he said, "Ought not Christ to have suffered and to enter into his glory?"

Break away for a moment from the spiritual attractions of CALVARY, and look at it as a material, historical mountain.

CALVARY is remarkable, as we have pointed out, in that no man knows its exact spot; although it is most intimately connected historically with the success of the great founder of a great religion.

CALVARY is peculiar, as a place of forgiveness. Jesus said of the impenitent, "Father, forgive them, for they know not what they do." He said to the penitent, "Today shalt thou be with me in Paradise."

CALVARY was an assembly place of mixed society. There were priests there; soldiers; countrymen; women, who had followed Jesus from Galilee, ministering to him; gamblers; members of the Sanhedrin (the most dignified and celebrated religious body of the world loafers, lounging along the highway, deriding the victims they saw at the "place of a skull;" Mary, the mother

of the Lord; criminals, crucified with him; rich men, who buried him; high ecclesiastics, who were watching against fraud or rescue; timid disciples; scribes; pagans; Jews; Christians; and the "Lord of glory."

CALVARY was a place of peculiar family grouping as to relation. Jesus said to John, "Son, behold thy mother;" and to Mary, "Woman, behold thy son." A few hours later, Jesus looked up to heaven and said, "It is finished. Father, into thy hands I commend my spirit." From that day John took care of Mary, and God took care of Jesus. (We mention this, because from that hour there was no more humiliation for Jesus. He was even taken down from the cross and buried by wealthy men, and they richly embalmed his body.)

Though CALVARY is on the way over the "great divide" separating earth from the River of Life, and though on mountain sides there are usually springs of water and gurgling brooks, the traveler on this "narrow way," climbing the heights toward the crown of immortality, finds the mountain parched and desert. Jesus said, "I thirst." (I think he said it in Greek. Notice the "contraction," and the one word.) CALVARY was harder for Jesus to climb, than Nebo was for Moses. In his journey the Christian will find some spot, close to the center of popular interest, with the advantages of civilization, where art and culture are at hand, but where the thirsty sufferer, needing something more refreshing than ecclesiastical organization, grand organ music, essay sermons, operatic anthems, stained glass windows, impressive liturgy, and prestige of wealth or society, will have nothing better offered to him than the sour drink of official proclamation, commandment, provision, or call: for when Jesus said, "I thirst," we learn that "soldiers also mocked him, coming to him, offering him vinegar."

Ah! CALVARY is a barren spot. It is wise to come to it with spiritual provisions, or with strength based on the food of God's truth.

But if CALVARY is a barren spot as to earthly supplies, it is a mountain so lofty, so near to Him who sees the end from the beginning, that it was long visible to seers, though they could not understand it all. CALVARY was so high that the Sweet Singer of Israel, looking forward a thousand years, saw it, foretold it, and described it. But I think even he did not understand it. As historians look back to it, the prophet looked forward to it. We do not understand it all yet.

When Jesus heard the mockery of the

chief priests and scribes (learned in the Scriptures) on CALVARY, crying up to him, "If thou art the Son of God, come down from the cross," he answered at the proper moment (in Scripture language), not in pitiful wail, but with thunder voice, in the Hebrew language, "Eloi, Eloi, lama sabaachthani."—Thus Jesus by four words transformed CALVARY into the needed key to unlock the mystery of prophecy. Let us see how.

Soon he died; but his thunder cry, "Eloi, Eloi, lama sabaachthani," still echoed in the hearts of the Jews familiar with their Scriptures: for he had quoted "with a great sound" in their own Hebrew language the first words of the 22d psalm, containing the language of David in prophecy, which they all believed referred to the Christ that, when the prophecy was written, David saw in the distant future. And many of the scribes, priests, and Jews, of that vast multitude must have recalled the words of that psalm:

"Eloi, Eloi, lama sabaachthani. . . .
 "All they that see me laugh me to
 scorn. . . .
 "There is none to help. . . .
 "Many bulls have compassed me. . . .
 "They gaped upon me with their
 mouth. . . .
 "My tongue cleaveth to my jaws. . . .
 "Dogs have compassed me:
 A company of evil-doers have inclosed
 me;
 They pierced my hands and my feet.
 I may count all my bones;
 They look and stare upon me.
 They parted my garments among them,
 And upon my vesture do they cast
 lots."

And when the younger priests and scribes recalled those words of the psalm, brought to their recollection by the great voice of Jesus before his death, they knew that CALVARY was only a station on the great highway of righteousness, which their Messiah was traveling straight from the desert of earth to the metropolis of God. And when the rich men, Joseph and Nicodemus, took the body down and buried Jesus, the old hardened priests went to Pilate and warned him against any possibility of blunder by leaving the grave unguarded; in which case, as they said, "The last error will be worse than the first." That showed that they then knew they had made a mistake.

That cry of Jesus made CALVARY a mountain of prophecy; so that the Jews recognized that they had crucified their Christ. And when a few days later the report spread about the city that the disciples claimed that he had risen from the dead, and that they had seen him, Jerusalem was stunned; and honest people waited in dread. They feared lest Cal-

vary had become for the Hebrew nation the portal to Sheol.

More days and weeks passed. If there had been the least dishonesty on the part of the disciples, that would have been the time when vigorous concerted movement on their part FOR THEIR OWN BENEFIT would have been made. They would have made effort for place, position, or advantage. They might have worked on the fears of the superstitious Pilate, to secure political preferment. They might have put forth some substitute for Jesus, some person physically resembling him, to pose as the risen one. Other devices might have been used for their own worldly interest.

But there was no fraud on their part; and it is evident that they had no plan of campaign whatever. Nothing had been done by them for effect. Rumming to the sepulchre on the resurrection morning, when they heard the reports of the women; gathering that night in a closed room for fear of the Jews; going off about their business to Emmaus; or, half dazed, going fishing to Galilee or elsewhere, they were like sheep, flying here and there; and were only rounded up by the voice of their risen Shepherd, expostulating, "O fools, and slow of heart to believe," proving to them his bodily presence, and finally commanding them to "tarry in Jerusalem," till they were endued with power from on high."

They were thus to "tarry" near to CALVARY; near to Gethsemane; near to the Mount of Olives; near to the Roman barracks; near to the headquarters of the priesthood; near to the garden where Jesus had been buried; near to all the sources of information for investigation, and near to the commanding influences of opposition.

And the sheep obeyed their Shepherd. They stayed right there, near the wolves, near to CALVARY, where the wolves had mangled the Lamb of God.

But now mark:—A few days more, and these frightened disciples, on the streets of Jerusalem, proclaimed the victim of CALVARY to be the Christ of the Jewish race. And the effect of their preaching, following the thunder-cry of Jesus from his CALVARY throne, "Eloi, Eloi, lama sabaachthani," was that three thousand Jews, on the first day of the preaching, accepted him as their Lord, Savior and King.

And yet all of them, preachers and converts, were under the shadow of CALVARY.

Ah! CALVARY, thou art a lowly hill; but thy summit is not far from the Garden of Joseph, the "councillor of honorable estate, who also himself was looking for the kingdom of God."

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NOTES AND PERSONALS.

"We have had a glorious revival at New Hill" writes Bro. J. W. Maynard.

Pastor M. L. Bryant has returned from his vacation and occupied his pulpit at the Main St. Christian church, Berkley, Va. last Sunday.

Rev. M. W. Butler of Newport News, has been assisting Pastor C. H. Rowland in a good revival at Bethany church near Franklin, Va. the past week.

Elon College begins its nineteenth annual term today, Wednesday, Sept. 2. Prospects all point to an increased enrollment.

Rev. W. T. Walters, to be nearer his work, changes his place of residence, and post office address, from Harrisonburg to Broadway, Va., R. F. D. 1.

Rev. W. T. Herndon assisted Pastor J. D. Wicker in a successful revival at Mt. Carmel week before last. There were fifteen or more professions and the church was much revived.

Rev. I. W. Johnson has enjoyed gracious revivals in his churches recently. At Oakland there were twenty professions, seven additions. At Hobson there were 15 professions, six additions. Bro. Johnson has other meetings yet.

The dedication of Waverly, Va. church had to be postponed from last Sunday indefinitely because the pews were not as ordered, writes Pastor Rountree. The dedicatory services will be announced, and will take place later.

Count Leo Tolstoi is reported dying at his country place in the province of Tula, Russia. He was eighty years old last Friday. With him there passes away one of the most unique and remarkable characters of modern times.

Rev. J. W. Patton, assisted by Rev. W. L. Wells, was in a very helpful revival at Shallow Well church, near Jonesboro, N. C. week before last. There were about twenty five professions and reclamations and the church was much built up.

His many friends will be glad to learn that Rev. A. F. Isely is able to be up and out on a crutch, after his long indoors from a broken limb. Bro. Isely joined the several other ministers, and the great throng, at the dedication of Berea church last Sunday and enjoyed the day immensely, seeing again, and being greeted by his ministerial brethren and hosts of friends.

Rev. W. P. Herndon who has been engaged much of the time the present year in successful evangelistic and colportage

work is open to engagement as pastor of two churches the coming conference year. Dr. Herndon is one of our efficient, loyal and devoted ministers and has had wide success and usefulness as pastor and evangelist. Churches desiring a pastor or ministers desiring ministerial aid in revival work would do well to write him at Elon College, N. C.

Misses Anna Helfenstein and Elsie Atkinson sailed for America from their foreign trip last Saturday. They have had a delightful sojourn recently on the Continent. A card from Worms bears a fine cut of a statue and memorial of Martin Luther. One is reminded by this of Martin Luther's famous declaration when he was warned by his friends not to go to Worms because the Catholics there were going to try him for his life, and most likely hang him and quarter him, or burn him at the stake. The good man aflame with a passion for the Gospel's sake replied "I would go to Worms if there were as many devils as there are house tiles there." And Luther went. They came very near taking his life—but have since built statues to his memory. And well they might.

According to The Christian Missionary for September the July receipts at the Mission House in Dayton were \$341.41 less in 1908 than they were for July, 1907. Total income for the month of July this year \$3,114.53; total disbursements for the month \$3,564.31. Then this comment follows "These figures tell their own story." Well then that is rather a peculiar, nay verily, a very sad, not to say tragic story. As one of our contemporaries often ejaculates "How come" receipts for July 1908 so much less than for July, 1907, when workers were more abundant, need was more pressing, and expenses much greater. If our mission interests are to grow we shall some how have to make figures face about, or call home some of our missionaries.

The Nashville Christian Advocate, in a fine and fiery flight of eloquence drives home a great truth after this fashion:

Among the many sorrowful spectacles of this world of men few are more pitiable than the man who grows old without growing kind. Unless the decay of our own powers, with the gradual approach of the end of earthly things, affects us with tenderness for all that is weak and fleeting, with pity and sympathy for youth, lifting bold fronts to the future only to meet humiliation and defeat, for middle life, grimly conscious of menacing old age yet grimly determined to ignore it, for old age itself, tottering or groping or dawdling on the edge of eternity, why then the human heart

shrinks up into a shocking and hideous thing. Gray hairs and hatred, feeble steps and a venomous tongue, jealousies and ambitions seething still in a heart that flutters unsteadily before stopping—could anything be more unhappy, more depressing to see?

At Pleasant Hill church, Sept. 6th., 11:00 A. M., Rev. W. T. Herndon will preach a sermon in memory of the late Alexander H. Way, who died May 23rd, 1908, in the eighty-second year of his age.

Bro. Way joined the church at Pleasant Hill in 1852 and proved a faithful member, both in the attendance of its meetings and the discharge of obligations entrusted to him. He lived a clean, quiet life and in the face of death testified that he was prepared for the change. A life-long resident of the above community, known and read of all men, he passed away in the esteem and confidence of his neighbors and friends. He was a member of the Pleasant Hill Temperance Society for sixty-four years, whose loyalty to the cause was beyond question. For a few years previous to his death Bro. Way was totally blind, which affliction he bore with surprising patience. A large audience will without doubt gather at Pleasant Hill next Sunday in memory of this good man.

AN APPEAL TO SUNDAY SCHOOLS.

To the Sunday schools of the Southern Christian Convention, this appeal is made by authority of said Convention in late session at Greensboro, N. C. Recently the Supt. sent out letters to all schools asking that a monthly offering be made by each school for the support of the orphans. As yet but few responses have been made, and we are trying to live on just about the same as twelve months ago when we had about 15 children; whereas now we have 26. We earnestly ask that all schools take up this matter at once and help us.

We have an apportionment on each church for Home Missions, Foreign Missions, Elon College etc., but the Orphanage has no apportionment and no place on the program of each Conference as the other departments of our work, and for this reason the Supt. urges the importance of the Sunday schools helping at once. Our family has grown till our needs are much larger than one year ago. We hope every school in the Convention will decide to help us, and send in the amount promptly after each collection.

Yours in behalf of the work,

Jas. L. Foster, Supt.

OVER HALF OF OUR SUNDAY SCHOOL SCHOLARS LOST.

(From address delivered before the Sunday School Superintendents' Congress at the recent Twelfth Triennial Convention of the International Sunday School Association.)

"What is the true measure of success of the Sunday school?" was asked the Sunday School Superintendents' Congress, at the recent Twelfth Triennial Convention of the International Sunday School Association,—“Is it to teach the scholars about Christ, or to lead them to accept Christ?” Without a dissenting voice the reply came back, “To lead them to accept Christ.”

"If the measure of success of our Sunday schools is to lead our scholars to accept Christ, let us consider for a few moments, How far have our Sunday schools attained their true measure of success?"

"The report of the General Secretary of the International Sunday School Association shows that at present (1908) there are 13,515,498 Sunday school scholars in the United States and in Canada in the 46 associations reporting, or, to allow for all others, say about 14,000,000 in all; and that there were converted during the last three years 903,028 of them (who have joined the church) in the 46 associations reporting, or, to allow for all others, perhaps as many as 1,000,000 in all (in order to give our Sunday schools full credit for all work done). That is, during the last three years, there have been converted each year about 333,500 scholars, or about 2.38 per cent of the 14,000 in the Sunday schools."

This is a great improvement since the year 1902, six years ago, when the percentage was about 1.66 percent a year. It is a gain of nearly $\frac{3}{4}$ per cent annually, probably due in large measure to the increasing observance of Decision Day and to the increasing efforts now made to reach them before they leave the schools. But how about the rest of these 14,000,000 scholars?"

"By collating the best authorities it appears that scholars begin to attend Sunday school, on an average, at about the age of six years, and leave it, on an average, at about 14, and thus have, on an average, but about eight years of Sunday school life. (In schools in which the Organized Bible Class has been introduced, this average is increasing. But as the above report shows over 170,000 Sunday schools and less than 1,700,—less than 1 per cent,—organized adult classes, it is evident that for the purpose of this computation, they do not greatly alter the result, except as a very important growing factor."

"If the same rate of conversion (2.38 per cent a year) should continue during the eight years that these scholars are likely to remain in the Sunday schools there would be converted about 2,667,000 (about 19 per cent) of them, before they leave. (Whether your school is above this average can be tested by counting all the scholars from 6 to 14, and then seeing whether or not over 19 per cent of them have joined the church.)"

"After they leave (at the average age of 14), during the six years from 14 to 20, conversions will still occur, though less frequently (as the favorable influences of the Sunday schools would be lacking), and the rate would, of course, be less."

"In 1902, when the rate of conversions in the Sunday school was 1.66 per cent, the rate after scholars left the Sunday school, for these years from 14 to 20, was estimated at about 1 per cent per year; and as there is nothing to indicate any advance in that rate, if that rate be taken for these six years, 6 per cent more would be converted of these 14,000,000 scholars, that is, about 780,000, making with the 2,677,000 converted before the age of 14, a total of nearly 3,500,000 (or near 25 per cent) before they reach the age of 20."

"Statistics of conversion show that more are converted before the age of 20 than after. The figures for 1,000 conversions (as given by Mr. John R. Moff) are:

Under 20 years of age	548 or 54.8 per c.
Between 20 and 30	337 or 33.7 per c.
Between 30 and 40	96 or 9.6 per c.
Between 40 and 50	15 or 1.5 per c.
Between 50 and 60	3 or 0.3 per c.
Between 60 and 90	1 or 0.1 per c.

"We see, therefore, that while nearly 55 per cent are converted before the age of 20, that during all the years after 20, there are converted but 45.2 per cent. These figures are believed to be very conservative, as a rising vote in Christian assemblages often shows about half or more are converted at, or under, the age of 16.

"Now with less than 3,500,000 converted before 20, at that ratio of 54.8 per cent to 45.2 per cent but about 2,886,861 (or about 20.62 per cent) of them would be converted after 20, making a total of less than 6,500,000 (less than 46 per cent) out of the whole 14,000,000 during the whole course of their lives."

"But what about the souls of the remaining seven and a half millions (over 54 per cent) of these 14,000,000 of our Sunday school scholars, who, under present conditions, and if the present rates of conversions continue, are going down at the colse of life to Christless graves

and to face a Christless eternity!"

"What a mighty host! What an awful spectacle!"

"Sunny"—Empress of Russia.

"The most beautiful queen on any throne she has long been called." Kellogg Durland thus begins his marvelous life story of the Tsaritsa of Russia in the September Woman's Home Companion. "She is tall and stately; her hair is luxuriant and rich in color. Eyes that some call blue and some call gray look out through long, dark lashes, and in them lies a great sadness, an appealing wistfulness touched with regret, a silent melancholy. Yet as a child she was known as 'Sunny.'"

"The life story of 'Sunny' has never been told in English. This is curious, because there probably is not a person in the world who would not like to hear the wonderful romance of how a poor little German princess became a great sovereign, the co-ruler of one of the vastest empires on earth, the mistress of a fabulously rich and bewilderingly extravagant court, and perhaps the most powerful woman in Europe. 'Sunny' was the childhood nickname of this poor little princess, and after a quiet girlhood, where there was a constant struggle to maintain appearances, she was courted by a wayward gallant who was heir to a mighty crown. 'Sunny' lost her heart to the royal wooer, and he putting aside the less noble loves of his reckless, youthful days, pledged himself to her—persistently courted her against wide opposition—turned a deaf ear to the councils of emperors and queens who tried to discourage the match, and after years of battling with diplomatic intrigue and personal restraint he carried his purpose, married the German princess, who was truly the bride of his heart, and raised her from the obscurity and poverty of her own home to the rank of Empress. This is the story of Princess Alix of Hesse whom Nicholas II made Tsaritsa of Russia."

General A. P. Stewart, one of the last two surviving lieutenant generals of the Confederate States army died at his home at Riloxi, Miss. Aug. 30. He was in his 87th year. He was a native of Tenn., and graduated with honors from West Point in 1842. General Simon B. Buckner of Ky. is the only surviving lieutenant general of the Confederacy. General Stephen D. Lee of that rank answered the last roll call three months ago. The old ranks are thinning very fast. They were a brave and sturdy lot. It is doubtful if the South will produce their like again in many a generation.

(Begun on page 2.)

CALVARY, thou art a lowly hill; but thou art the vestibule to Paradise.

"It shall come to pass in the last days that the mountain of the Lord's house shall be established in the tops of the mountains and be exalted above the hills; and all nations shall flow unto it."

Amen.

J. J. Summerbell.

Dayton, Ohio.

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR SEPT. 6—A FEW SUGGESTIONS.

Saul and Jonathan Slain in Battle.

I Samuel 31.

Golden Text—"Prepare to meet thy God." Amos 4:12.

Review.—Let the review today be more than the regular review of the previous lesson—let it cover the period of Saul's life as recorded in I Samuel, chapters 9-26 inclusive, which we have been studying the present quarter. By trenchant, skillful questioning and vivid portrayal of character make Saul live before your pupils. Bring out his life from the day he was chosen as king, tall, handsome, brave, yet humble and obedient, a heroic man, a kingly king, through his fatal career of incompetency and distrust of God, to the time when he, his life having for the second time been spared by David, said, "Blessed be thou, my son David; thou shalt both do great things, and also shalt still prevail," because he realized that his life was so much less godly than David's. The review will be a better one if you announced a week ago that such would be your method of procedure today, but whether you made this announcement or not, let this be the scope of your review. Let it be comprehensive, illuminating, such as to forever fasten upon the hearts of your pupils the awful consequences that men of promise often bring upon themselves by rejecting God.

Connecting Links.—The record of what has transpired since the last lesson is contained in I Samuel, chapters 27-30 inclusive. This should not be passed over in silence nor even in a smattering way—the pupils should be given a clear vision of it. Perhaps you last Sunday asked one pupil to report on what David did in these chapters, another on what Saul did, especially on the fourth night before the fatal battle, a third on what the Philistines did, and a fourth on who these Philistines were; if so, at this point call for reports from these pupils. If not, proceed in the best way you can to give them clarified ideas

on at least these four points of the events that have intervened.

Teaching the Lesson as Such.—The lesson, found in I Samuel 31, also recorded in 1 Chron. 10:1-12, is the description of a battle in which Saul ends his life and makes the denouement of what has been fitly styled "the tragedy of a soul." The first thing to do is to get a clear conception of the geography of the situation. Here use your maps or, if you have none, your blackboard. Locate Bethshan, Aphek, Endor, Shunem, and Gilboa. Trace the route of the Philistines as they came up the coast and entered through the pass of Megiddo into the plain of Esdraelon, one of the world's historic battlegrounds. Point out the location of the Philistines around Shunem to the southwest, and of the Israelites on the south slope of Gilboa, near its foot. Then elicit the facts of the battle, its death-like grip, with the final overthrow of the Israelites. In the picture now before you, note four scenes, writing them on the blackboard as you develop them in the teaching. (1) The tragic killing of Jonathan and his brothers, perhaps in a vain attempt to rally their father's fleeing forces. (2) The suicide of Saul, a miserable end of a noble career, the awful ruin of what, with God on his side, might have been a most beneficent life. (3). The ghoulish greed and ghastly conduct of the raiders next morning, the indignity done the bodies of Saul and his sons, the consequent booty gathered to their gods, and the insult heaped upon Jehovah (4). A refreshing incident of self-imperilling gratitude, on the part of the men of Jabesh-Gilead. Make it clear as to where these men lived and who they were, their heroism in crossing the Jordan and venturing into the enemies' ranks and in rescuing the bodies of the dead sovereign and of his sons from further dishonor and for honorable burial, together with their motive for this generous act. See I Sam. 11:1-11. Behind all these scenes make prominent the unchanging purpose of God, with the Philistines as unconscious instruments to that end, to dethrone Saul, bring his dynasty to an end, and place a worthier man upon the throne.

Truths Taught and Their Application.

This is a sad lesson and its lessons are warnings, all of them emphasizing the golden text and admonishing us to prepare to meet our God.

1. The tragedy of a soul, for this is a fit description of Saul's calamitous end. His defeat in battle, his hopeless death, the dishonor done his body, all show the sad lot of those who follow the bent of their own will and disobey God.

Children should obey parents, and all of us should obey the laws of the State and of God, else we may expect ruin for our earthly portion and eternal loss of our souls.

2. The results of disobedience and sin are not limited to the sinner. Saul not only ruined his own life and brought death upon himself before his day as well as lost his kingdom, but he brought an untimely death upon the noble Jonathan and his other sons and lost the kingdom to his family forever. Truly no man liveth unto himself. A father's or a son's or a daughter's misdeeds may work the ruin of the whole family.

3. Saul's suicide, a coward's act, the last recourse of a man who was unwilling to meet the burdens of life and allow God to choose his change for him. Only two other cases are mentioned in the Bible, those of Ahitophel (2 Sam. 17:23), and Judas Iscariot (Matt. 27:5). Suicide means not only death to the body, but also the eternal death of the soul, for no murderer can enter the kingdom of heaven. Suicides are becoming too common in our day, and it is the duty of the Christian people of our land to do all in their power to counteract this awful tendency so fast growing to enormous proportions among us. Life is sacred. Let no man raise his hand against it, not even against his own life.

Assignments for Home Study.—Have some one write a two-minute essay on David's life to this point, as recorded in I Sam. 16-2, Sam. 2, or ask two or three to be prepared to tell the story in their own words. Assign to another the duty of finding in the Scriptures and reporting to the class all he has been able to discover in regard to Hebron. Ask another to memorize the 101 Psalm, David's inauguration Psalm, and recite it to the class, that his standards of conduct and government may be clear to all. Ask that 1 Chron. 11:1-3 and 12:23-40 be read by all in connection with the preparation of the lesson.

W. A. Harper.

THE MONEY GOD.

In his new book, entitled *The Money God*, Professor Van Dyke points out the fact that this nation is "singularly restless, discontented and unhappy," and yet it is richer and has more money than any other nation known in history. Everything runs to commercialism and money-getting and yet experience proves that it all ends in damaging the joys of life.

Our education tends to wealth-gathering and attention to business made an excuse, or rather a justification, for neglecting prayer meeting, the association with wife and family, and the reading of

good books. Everything is put aside if it interferes with business. Men will often compromise themselves by patting the Devil on the back if they can thereby add a few dollars to their daily sales.

A good home, plenty to eat and wear, and common conveniences that supply one's real needs, are regarded as things insignificant, and the effort is constant and at times frantic, to get something more—luxury, social prestige, place, power, or other stuff, that really weaken and destroy the high purpose and honor of living.

It is the "Money God," the author claims, that has created this situation, and has crowded out the God of Israel and the other gods of virtue, purity, integrity and modesty. The spirit of the age has got on the trail of the ignis fatuus of pleasure and leads on through mire, brambles and hot sands to the dreams of desire, brushing aside as it goes about every true and real thing that rises in its way.

Isn't this pessimism? It is, unless one holds a hope that the money god will not be worshiped forever; but that some day men will spend a large part of their leisure bowing at the altar of the true God—the altar of good books, family affection, public duty, the morning star and the neighbor's needs.—The Ohio State Journal.

ON BELIEF.

The fault of almost all of us is in forgetting that the only way of entering into a wider range of knowledge, and in that way adding to our assurances, is to deal, in intellectual and moral fidelity, with that of which we are at present assured. For example: It is not assuming too much, I venture to think, to say that each one of us is convinced of the existence of a superior Power, and that we each of us find in ourselves an impulse inclining us to stand in an attitude of reverence toward that superior Power. We may or we may not conceive of that Power as endowed with all the qualities sometimes claimed for it. But we believe in the Power. We may ignore it in the sunshiny days of our experience, but in the exigencies of life our belief in it, our consciousness of it, comes back to us strong and distinct. Now, for any man, that is enough for a beginning if he will be true to that beginning.

It is the habit of dwelling more constantly on what may seem to us mysterious and uncertain in regard to the meaning and character of Christ than on those features of Him that are easy to understand and that we are able cordially to assent to, that is preventing people all around us from coming thoroughly and restfully under the power of

Christ. We may not be able to form a distinct conception of His import in all the wide relations both in God and man, but there is a degree of belief in Him that every man has who has any acquaintance at all with the record of the life He lived. We all of us believe in perfect holiness as He lived it. We all of us believe in perfect love as He exercised it.

Let what you do not believe in alone. You believe in Christ's holiness. Stand by that and let there be fostered in your heart the spirit of holiness. You believe in Christ's love; let there be fostered in your heart the spirit of a pure affection, animating you in all your dealings. That is an acceptance of Christ, and is enough for a beginning, and is as much as the first disciples were equal to at the outset. In other words, do not try to be accomplished theologians, but strive to be Christians in incarnating in your own character and life the personal truth and charm that were illustrated in the Christ. Do not try to bring the stars down out of the sky or to measure their breadth and altitude, but stand down quietly and adoringly under the soft, mellow light that it is their sweet ambition to shed upon you.

There is too much querying about what we do not know and too little acting on the basis of what we do know, becoming so bewildered by the unsearchableness of the sky as to go stumbling along over the plain road that is marked for us on the ground. There is no objection to astronomical research, but observatories are built on the earth, not in the air; and whether it be the secrets of the material or of the spiritual firmament that are the object of our quest, the prime secret of discovery is sincerity, and the consecrated use of what we believe today is the sure stepping-stone to the larger and richer belief tomorrow. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him."—Charles H. Parkhurst.

A STRONG CHURCH.

We hear a good deal said about strong churches and weak churches. There should be no weak churches. A weak church is a reproach to Christianity. A church composed of two members of the right kind is a strong church, and a church composed of a thousand members who are not of the right kind may be a very weak kind.

What constitutes a strong church? Not wealth. Rich men may be excellent Christians, and may add greatly to the strength of the church, but a church in which there are a dozen very rich men

may be a weak church. Influential men are not necessary to make a strong church. It is thought by some that men who hold high position, lawyers, doctors, judges, bankers, and rich merchants, add greatly to the strength of a church. This is true if they are true men, but if they have nothing to bring but their influential position in society they add nothing to the power of the church.

A strong church is strong in faith and good works. Its members are able to reach out even to the lost and abandoned, and bring them to God. They are strong to win souls. Such a church is strong to hold the children of the church. It is sometimes said of a church, "It is holding its own," and yet if matters were carefully investigated it would be found that it is not holding its own at all. A church that is holding its own must be holding its own children. But how many children of prominent members of the church have become entirely alienated from the church. They do not belong to the church. They do not attend the church. They do not sympathize with the church. They have strayed.

A strong church will not only hold its own children, but win the children of those who are without. Where the church has real power the young are being gathered in from the families of the ungodly and unbelievers by scores and hundreds.

A strong church can do more. It can win the lost, the wicked, the infidel, and the atheist. The time was when the church did this constantly. Seasons of revival visited the church, when the people were quickened with new spiritual life. Their prayers and exhortations came with power. Strong men were touched by what they heard and saw. Their hearts were melted and they surrendered to God. The God of the church has not changed. The power of the gospel has not waned. Prayer is just as mighty as it ever was. But there are many churches which are not making use of these divine agencies. They are putting their trust in other things.

Ecclesiastical machinery is all that can be desired. The organizations of the church are as nearly perfect as can be expected. But are we not depending on our modern improvements? We are looking to our leagues, and brotherhoods, and societies, and machinery, to save the world. The strong church is a church which is baptized with the Holy Ghost and with fire. A church that has the spirit of prayer, the spirit of work, the spirit of love, and a sound mind, will be strong to extend the kingdom of the Lord Jesus Christ in the earth.—N. Y. Christian Advocate

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

BEREA CHURCH DEDICATION.

Standing on a beautiful eminence commanding a striking view of the two main branches composing Haw River, and situated in a thickly settled community of the sturdy yeomanry of Alamance county, North Carolina, five miles due north of Elon College, is Berea Christian church, substantial, handsome and commodious. The brick veneer without, and the hard oil finish of pew, wainscoting and ceiling within, give the effect of solidity and stability, while the windows of cathedral glass and design, the arched recess for pulpit and chancel, and the graceful finish of high reaching doors and towering steeple give an artistic effect that is pleasing and inviting to look upon. The building has been completed at a cost of more than three thousand dollars every dollar of which was made to count for its full worth and effect. The house having been finished, furnished and paid for with heroic sacrifice and constant devotion and prayer, the hosts gathered there more than five hundred men and women, last Sunday, August 30, to give the house to God, and dedicate it to his worship. The exercises began at eleven o'clock, and this program was followed: Doxology, congregation standing. Invocation, by Rev. Leon E. Smith. Hymn No. 260. Scripture Lesson Psalm 84 read, and prayer led, by Rev. J. W. Patton. Hymn No. 108. Historical Sketch prepared and read by former pastor, Rev. L. I. Cox. Remarks expressing the gratitude of the members for the kind aid and liberal contributions by friends, and a free will offering solicited, by the present pastor, Rev. C. C. Peel. Duet by Miss Hughes and Professor Pritch-

ette. Sermon and Dedictory Formula by Rev. J. O. Atkinson. Dedictory prayer by Rev. J. W. Wellons. Hymn No. 50. Benediction by Rev. T. B. Dawson. Miss Lenora Franks presided, with skill and efficiency, at the organ and Prof. Pritchette, a loyal and active member of the church, and teacher in Elon College, was in charge of the music and led the singing. At the conclusion of the services a bountiful dinner was served, and in the afternoon Rev. L. I. Cox preached to the delight of his former parishioners and the large congregation present.

Berea church was organized in a hall near the present site, by Rev. P. T. Klapp, May 4, 1902 with 480 charter members. Of this number two have since died, three have been transferred to other churches by letter, three have been dropped from the roll at their own request, and 81 have since joined. The present membership is 111. Rev. P. T. Klapp was first pastor and served from May 1902 to November of the same year. Bro. Klapp was invited, and expected, to preach the dedicatory sermon, but wired the day before dedication that owing to recent heavy rains, bridges had been swept away and he could not reach the church in time for the service. His absence was much regretted. Rev. L. I. Cox was called to the pastorate in November 1902 and served till Nov. 1907. It was during Bro. Cox's administration that the building was planned, erected and completed, the principal part of the work having been done in the year 1903. Rev. C. C. Peel, was called to the pastorate Nov. 1907 and it is under his labors the balance of indebtedness has been raised and the dedicatory services had been made possible and were conducted. The opening service in the new house was held July 5, 1903, which service was in charge of Pastor L. I. Cox, the invocation being led by Rev. T. B. Dawson, the sermon delivered by Rev. J. U. Newman, D. D., and the communion service was conducted by Rev. J. W. Wellons. Bro. John T. Kernodle gave the building site and also ample ground for church yard and cemetery. Berea is composed of a loyal and devoted membership, is conveniently situated in an intelligent and prosperous community and should be of untold worth in the Kingdom's cause in the years and years that may follow.

SAVING THE SUNDAY SCHOOL SCHOLARS.

That is a most alarming condition revealed by Sunday school statistics printed elsewhere in The Sun this week as brought out at the recent International

Sunday School Convention. Who would have thought it? Over half of our Sunday school scholars lost, fifty four per cent of them "going down to Christless graves and facing a Christless eternity."

This is contrary to the will of Almighty God. Matthew 18:14 "It is not the will of your Father which is in heaven, that one of these little ones should perish." Yet they are perishing, perishing by the thousands, year by year. Yea, by the millions, even these little ones that go into the Sunday school—and thence out into the world and to a life of sin, unsaved, unredeemed, unregenerate. It is indeed appalling. May God help.

We have been anxious about the millions who were not in Sunday school. In heaven's name the time has come for us to be anxious about the ones who are in Sunday school.

It comes to this: We are teaching about moral conditions; the Sunday school pupil needs to know his own spiritual condition. We are studying about the Bible; we need to study the Bible. We are telling the pupils about Christ; we need to lead them to Christ. A condition and not a theory confronts us. We should face it as men desperate, daring, determined. If the work is gone at right not one half, not one hundredth of the pupils in Sunday school will go down to a Christless grave. It is not our Father's will or pleasure that even one should go to a Christless eternity. It is high time Sunday school teachers were aroused.

HOW TO TEACH THE SUNDAY SCHOOL LESSON.

Some months ago we approached Prof. W. A. Harper, teacher of Latin in Elon College, and asked that he write for The Sun each week telling how the Sunday-school lesson for next Sunday should be taught. After due consideration our accommodating friend consented to undertake the work for awhile beginning with the first week in September. In keeping with that promise we present the first contribution elsewhere this week, "How to teach Next Sunday's lesson." We believe this department will prove of wonderful worth not only to Sunday school teachers, but to Sunday school pupils and Bible students as well.

Professor Harper is a teacher. He not only teaches in the class room of the week; he teaches with enthusiasm and success a Sunday school class every Sunday. What he gives Sun readers, therefore, is practical and to the point. He simply sets forth here the

method he follows, and the thought he pursues in teaching the lesson to his own class. Let it be borne in mind that his is no exhaustive exposition of the text of the lesson: he undertakes to give the method he pursues in the exposition of the lesson. Much of his study of the lesson has to be done after he has written out for Sun readers How to Teach the Lesson.

With our weekly contribution telling about the Lesson, and giving its gist and outline; and now with this added feature by Prof. Harper telling how the lesson is to be taught, we feel that Sun readers are equipped for the great work of the Sunday school with weapons of real usefulness, and much worth. We sincerely trust that many will avail themselves of this opportunity of learning more of the Word of truth and inspiration.

COL. WATTERSON ON PROHIBITION.

Henry Watterson, the very astute and exceedingly brilliant editor of the Louisville Courier Journal, and incidentally manager of the Press campaign for the national Democratic ticket, has been talking somewhat about Prohibition. He does not care for prohibition which issue he thinks to be on the wane. "I honestly think" the Colonel is quoted "the people of the country are getting over the prohibition hysteria. In my own State of Kentucky it has almost spent its force."

That is quite high authority, but even Homer, the Greek bard and seer, is said to have nodded once, and the greatest minds are sometime led into erroneous conclusions, in an unguarded moment. To our thinking Colonel Watterson has spoken unguardedly. Every indication from facts and statistics is clear that the prohibition fight in the States is just beginning. Not long now has the battle been on, but state after state, and town after town, has fallen under its sway. Even now one half the territory of this nation, we believe, is under the dominion of prohibition, or local option. And rare indeed are the instances in which the states or localities once adopting it go back to the reign of the saloon and the low dives that accompany. Moral revolutions never go backward.

Colonel Watterson's wish (and appetite) must have been father to his thought and confession.

According to government statistics just issued there were 55,402,330,113 cigarettes smoked in the United States last year.

NORFOLK LETTER.

After a week of extremely rainy, stormy weather, having had nearly 7 inches of rainfall during the week, Sunday morning dawned bright and clear, and cool for the season. The improved weather conditions add to the attendance in the Sunday schools. The Third Church had ten more present than last Sunday, and the Memorial Temple had 33 more than they had last Sunday.

The Memorial Temple school under the leadership of Deacon D. J. Bowden, an experienced Sunday school man has been doing good work this year. He is planning for a big rally day service the first Sunday in Oct. A committee has been appointed and they are preparing a special program for that day, that is expected to be of special interest.

The school is much concerned over the prospect, and I might say almost certainty, of losing Bro. Bowden as Supt. at the end of the year, he having arranged to move to the country near Antioch church. Bro. Bowden will be sorely missed in all departments of the church work, where he has always been active, and thoroughly dependable. The church will feel very keenly the loss of that good family.

Rev. C. C. Ryan the pastor of the Temple who has been on his vacation, is expected home with his family September 2nd. His church will give them a warm reception.

For some reason Rev. J. W. Barrett failed to get to the Temple to hold services Sunday and just as it seemed they were to have no preaching Rev. M. W. Butler of Newport News, who is on his vacation, and in passing through the city had stopped over here for the day, appeared on the scene, and kindly consented to preach for them, which treat was much appreciated by the church.

The friends of Miss Susie Turpin of the Third Church, will regret to learn that she is in the hospital with fever, threatened with typhoid.

Many who have been away for the summer, are returning now, among the number is the family of the writer, being expected home next Friday from a visit of several weeks, to relatives in Ohio, and there is at least one party who will give them a hearty reception. This custom of bachelorship for a season is awfully quiet and very stale work.

J. W. Manning.

Race suicide really means something in France where there were 19,920 more deaths than births last year. The government is planning to reward those who have large families and put a special tax on families without children.

THE FARMER-PREACHER.

In all intelligent and progressive communities, the preacher who serves a close-fisted congregation for \$5 a month and makes his living on his farm, has lost his job. The time was when the farmer-preacher did a good work, and feeling the call to preach he was obliged to supplement his meager salary in order to make a living for his family. But a young man now who is impressed with the obligation to enter the ministry, but who straightway begins to hunt for a wife rather than an education, will find that no decent congregation will desire his services. We honor the old men who with limited facilities sowed the seed which has brought so great a harvest as we are reaping today, but we have no patience with the conceited bumpkin who imagines he knows it all and will not make the preparation necessary to fit him for the great work of the ministry. Occasionally, in remote places, there are churches that still call cheap preachers, but these churches cut no figure in the denominational life. The old cry, once so popular, that a preacher who gets a decent salary is a money-hunter, is played out. Everybody with good sense knows that the laborer is worthy of his hire, and that strong preachers will demand good salaries. If a preacher really wanted to preach for love and without salary he would be doing wrong to give his service to a crowd of stingy old snipes who want to belong to the church at no cost to themselves. The farmer-preacher was all right in his day, but this is not his day. —Charity and Children.

ANNUAL MEETING OF THE MISSION BOARD OF THE CHRISTIAN CHURCH.

The Mission Board of the Christian Church will meet in annual session, beginning Thursday, October 15, 1908 at ten o'clock in the chapel of the Christian Publishing Association, corner Fifth and Ludlow streets, Dayton, Ohio. All persons interested will please govern themselves accordingly.

Warren H. Denison,

Secretary of the Board.

Huntington, Indiana, Aug. 27, 1908.

REST.

Rest is not quitting

The busy career.

Rest is the fitting

Of self to its sphere.

'Tis loving and serving

The highest and best;

'Tis onward unswerving

That is true rest.

—J. S. Dwight.

COMING TO CHRIST.

We often hear persons urged to "come to Jesus," or to Christ, and frequently it has no meaning attached to it. But the Scriptures say, "Come unto Me and I will give you rest," and "him that cometh I will in nowise cast out," etc. Hence coming to Christ is essential to salvation. This "coming to Christ" is the very thing the awakened sinner should be urged to do, rather than submitting or making choice of God, and other things which are all well enough, but let it be made plain that coming to Christ is the main thing.

What is this "coming to Christ?" It is oft an anxious question, and involves a difficulty from its very simplicity, or from an unwillingness to do what is commanded.

Now, to understand what is meant by coming to Christ, we need only to refer to the cases of those who came to Christ literally, as blind, or deaf, or lepers, or sick.

What did they do? They did not remain contented as they were, nor go elsewhere for help, nor did they postpone the opportunity, but went forward.

They came to Christ as did others. They came for the purpose of being healed, they came expecting to be healed, and so made actual application to Him. They felt they needed healing, that they could not heal themselves, nor could others heal them, as in the case of the woman with an issue of blood for thirty years, and that this healing could be obtained from no other source. Further, they believed Christ could and would heal them, as blind Bartimeus, and that as He had healed others so He would heal them when they applied to Him.

This teaches us what is necessary to the coming of the soul to Christ. We must have a sense of want as sinners, as taught by conscience and the law of God; that we need spiritual healing, viz., pardon and deliverance from sin; that we cannot save ourselves, that no one else can save us, that Christ can and will save us.

Believing that Christ is the Son of God, the Savior of sinners, we believe He will save all who come to Him.

To come to Christ is to draw nigh to Him as the ever-present Savior, with the desire and expectation of being delivered from sin as freely offered by Him. It is to apply to Him knowing "He ever liveth," and believing that He will save all who come to Him. And the decisive proof of our "coming to Christ" is that we receive what we come for. Those who came to Christ received the gift of sight, hearing, speech, health. So if we thus come we get rest, pardon, eternal life.



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If the question is asked, Who are to come to Christ? the answer is, not merely sinners who never came before, but backsliders and also all His people in every time of need.

There are two great facts here to be taken into consideration, viz., the unwillingness of people to come and the need of the Spirit's power to draw them. Thanks be to God, He provides for these things.

So as to "coming to Christ," we may be assured that all are invited to come, that all who truly believe do really come, that this coming is the essential thing for salvation, that none who truly come are cast out, that unwillingness to come is the only barrier to salvation (John 5:40), and that while divine aid is necessary it is also freely offered to all.—Rev. John K. Hitner, in the New York Observer.

SUPPOSE.

Suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial modern life. Suppose that, instead of increasing their wants and their desires, instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric-a-brac that they are forced to sit down by the roadside and gasp for breath, instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion—suppose, instead of all this, they should turn to quiet ways,

lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them, and Christ died for them, and heaven is sure, and so get their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the songs of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessing of human love and friendship—rejoice in all these without fear or misgiving, because they come from God, and because Christ has sanctified them all by his presence and touch.—Dr. Henry van Dyke.

SWEET TEMPER IS FIRST AID TOWARD BEAUTY.

The Woman Who Knows How to Make the Best of Herself is Never Grouchy.

Beauty of grooming, correct poise, and ability to make the most of one's good points count for more than a beautiful face. Any woman with a passable face may be attractive and even be considered beautiful, if she will cultivate the art of being well groomed.

"There are so many things that go toward making a well-groomed woman," said a well known beauty culturist. "The first thing we teach our patrons is the proper use of the mirror. We teach women to look hopeful, how to wear their clothes, how to make their eyes shine, to lift the corners of their lips, and to observe what a pleasing effect is obtained. After a time this becomes a habit, and the mirror watchfulness is no longer necessary. Good nature is an essential to a woman who would appear at her best. Grouchiness

or ill-temper, is her own worst enemy. Good nature depends, of course, very largely on being well-dressed, and a well-groomed woman is nearly always sweet-tempered."—The September Delineator.

THE WINNING OF SOULS.

It has been ordained by nature and grace that men are to be the angels of mercy to their fellows, teaching and leading them to Christ. This is the divine order. In this way the large majority of men are brought to the light. "He that winneth souls is wise." He accomplishes the greatest work possible to any man.

All Christians are, or should be, soul-winners. Each has the ability to reach and influence some one; some one, too, possibly, who cannot so well be reached by any one else; we have influence with him no one else has. We should, therefore, feel our responsibility in his case, and meet it.

But the thing we set out to speak of in particular is the joy of soul-winning to the winner himself. There is no joy so tender and full as that which comes from the knowledge that we have been instrumental, under God, in leading a soul to Him. We are not so kindly and affectionately remembered by any other persons as by those whom we have led to the cross. Ministers understand this. They may have many friends along the path of their ministry, but those who hold them in their most sacred friendship are the ones they have led to Christ. An illustration will show the truth of this claim. Some years ago some special occasion was being observed in a large church, to which all former pastors within reach were invited, and all came. Among them were men of learning, eloquence and large popularity. All were cordially greeted. But among them was a minister somewhat up in years, plain, modest, a man who could not compare with his more highly favored brethren, but he was the hero of the occasion. More people crowded about him than about any other, while with tender voices and tears in their eyes they warmly shook his hand, and assured him of their love for him? Why? He was the spiritual father of almost half the church. A great revival had attended his pastorate, and he had been permitted to win these souls. They could never forget him, in time or eternity, or cease to love him. And he was happy in the love of his children. Happy, thrice happy the man who wins souls! He saves men from death, and makes pure and ever-enduring friendships. —Pittsburg Christian Advocate.

WOMEN ARE WINNING THEIR FIGHT AGAINST RUM.

Half the Union has Joined in the Prohibition Movement.

With astonishing rapidity the fight against the sale of intoxicating liquor is sweeping over the country, says the September Delineator. In the South, State after State has enacted laws absolutely closing the saloons within its borders. After January 1, 1909, there will not be a legal saloon in Georgia, Alabama, Mississippi, Oklahoma, or North Carolina; half of South Carolina, a large part of Florida, all but four cities in Tennessee, and nearly all of Kentucky are in the same situation. Virginia, Maryland, and Delaware are moving in the same direction. Ohio is tending toward State prohibition, Indiana has taken steps toward it, and each new election sees more townships in Illinois shifted to the "dry" column. In other States the struggle is not yet so successful, but already half the people and two-thirds of the territory of the United States are embraced in the now rapidly growing prohibition districts.

In this struggle, women have taken a remarkable part, and they are reaping a remarkable reward. This is a new form of campaign, and it is different. There has been little or no hysterical agitation but rather prosaic comparison of figures to show how much better off the dry States are than the wet. And the women, to whom prohibition means infinitely more than to the men, have furnished what excitement was necessary, by flocking about the pools, serving temperance drinks to the voters, and endeavoring to convince them that a vote against the saloon is a vote for the home, and perhaps, most of all, for the clean administration of the public schools.

SOMETHING BETTER THAN MONEY.

"I sat where they sat." Ezekiel 3:15.

You do not want your life to be a cipher. You want to help some one, and you do not know how. You have very little money to give, perhaps none at all; very little influence; very little of anything.

But you have more than you think. You have the possibility of the most valuable equipment that any man ever had. Here was Ezekiel. He was a youth just starting in the noblest of all callings, that of a preacher. Yet God held him back until he had cultivated what you may cultivate. He had made all the intellectual preparation. He had absorbed the message that he was to deliver to those poor captives down there by the waters of Babylon. In his Oriental manner of expressing it, he had "eaten" the roll on which that message was writ-

ten. Still God held him back. There was one more thing which was absolutely necessary. He had to put himself in their place. Then, not till then, he was prepared for his work.

What is the greatest underlying need in the commercial world today? It is not simply more wages. Men are having larger wages than they have ever had in the history of mankind. It is more sympathy. It is a greater willingness on the part of those in position and power to enter into real appreciation of the trials and anxieties of those whom they control. It is a greater willingness that his employer has his cares as well as he; that he has his sleepless nights too, and thus, just as often as he can, to give him credit for at least trying, amid many perplexities of his own, to do his best.

Why is it that one preacher will reach a multitude and another will not? That is a question which it is seldom easy to answer, because there is no "secret" of success, unless we use the nebulous term "personality," and that does not answer. For who can tell us what personality is? The "secrets" are multiplex, and many of them escape analysis. But among them all, in the successful preacher we shall always find this:—when he looks out over his congregation on Sunday morning "he has a compassion on the multitude," as Jesus had; he puts himself in their place. No man with a heart in him can be formal or cold or unimpressive when he can say to himself at such a time, and feel it, "Here is a company of struggling men and women, each one the center of a history; each one in some undefinable way longing to be better than he is; each one stifling his own sob and fighting his own battle. And each one of these trouble-tossed men and women is silently pleading for some word of courage and hope." That is the "secret," if there is any secret. He sits where they sit.

And this same "secret" of influence runs all through life. Whether our pulpit is in the church or the workshop, the school house or the home, we can never really help others until, by the power of just such sympathy as the Master Himself felt, we have put ourselves in their place. Thus, one teacher in the school is more successful than another. They may have the same equipment, and often have. But the first has learned to become in spirit a little child, to sit where the scholars sit.

You want to help somebody. Then learn to sit where he sits. The last thing that the good Samaritan gave was his money.—George Thomas Dowling, in N. Y. Herald.

THE SUNDAY SCHOOL.

Third Quarter, Lesson X. Sept. 6, 1908.
Saul and Jonathan Slain in Battle.

I Samuel 31.

Golden Text—"Prepare to meet thy God." Amos 4:12.

Lesson Explanation.

Time—B. C. between 1055 and 1017.

Places—Mt. Gilboa, cities of Israel.

Persons—Saul, Jonathan, Abinadab, Saul's armor-bearer, other Israelites and Philistines.

Parallel Passage—1 Chron. 10.

Today pictures the neighborhood around Mt. Gilboa, where Saul's last battle was fought. Saul had reigned forty years. Not only Saul but Saul's sons lost their lives in this battle. It went against the Israelites, and their enemies the Philistines gained great sections of their territory. The nation was now worse off than it had been for years.

If Saul had kept on as he started he might have done a wonderful work for Israel. And when death came to him it would not have been the sad story of failure and lost battles.

Saul came to his end as king. He lost this battle with the Philistines. He committed suicide by falling upon his own sword instead of enduring to the end without flinching. He had lost the battle in his own heart with envy, with evil and then with his enemies. He consulted a witch, or fortune teller, instead of trusting God for help. This witch of Endor called up what he believed to be the spirit of Samuel, who told him he would be defeated, and he returned to camp utterly discouraged.

"Saul died for his transgressions against the Lord," in having spared the king of the Amalakites, and taken the flocks of the people as spoil, as well as having consulted a Pythoness. Both of these acts were great sins—the first as a violation of God's express and positive command, and the second as contrary to a well-known statute of the kingdom (Lev. 19:31).

Saul had enquired of the Lord in form, but not in the spirit of an humble penitent, nor with the believing confidence of sincere worship. His enquiry was mere mockery and his total want of all right religious impressions was manifested by his rushing from God to a wretched impostor in the service of the devil.

Lesson Talk Topics.

"Verse 1—Enemies get the best of us only when we no longer claim God's help.

"Verse 2—The innocent frequently suffer for and with the guilty.

"Verse 3—Saul lost his kingdom the

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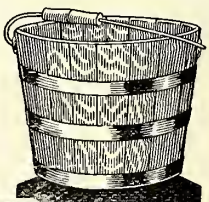
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day he rejected God: his final battle only made that loss evident to the world.

"Verse 4—It may take less courage to die than to face the difficulties of life.

"Verses 5, 6—The consequences of wrong-doing fall upon others as well as the wrong-doer.

"Verses 9, 10—Death may not save from disgrace. What rejoices the enemies of God must cause sorrow to his friends."

(David C. Cook.)

G. W. T.

HOLLAND ITEMS.

Sunday, August 23, was a very rainy day. There were services at our church, but the weather was so inclement I did not venture out. I learn from those that did attend, that Bro. Newman seemed not discouraged, but delivered his message with his usual vigor and impressive style. I learn also, that the Sabbath school was about as large as usual, and with the delightful song service was equally as interesting. The rain continued all day, and the weather was as unfavorable for night service as it was in the morning.

My paralysis, as I call it (the doctors here do not call it paralysis, but some milder name), was severe on me today. It does not last very long, but it makes me feel very much like one dying. I suppose, while it lasts.

I have just received a very kind letter from Dr. J. P. Barrett, editor and publisher of The Herald of Gospel Liberty. He says: "I am indeed glad to have even a postal from you. May the dear Lord comfort you in your aged condition, and give you the strength you need, is the prayer of my heart for you.

"I have many pleasant recollections of your long and useful life, and not the least is your help to me in my earlier days. God bless you and fill your heart with his joy."

The Ladies' Aid Society met here yesterday and transacted their usual routine of business. I very soon learned, however, that they were calling on persons for amounts pledged for the cause of education. The collector, who approached me, named the amount, and I settled it, though the pledge had escaped my memory. These auxiliaries, however, are all-important helps.

And still it rains. We have had it quite rainy today, August 25, which makes a continued rainfall of three days, and of heavy showers. But as farmers are pretty generally through fodder-saving they will not be materially harmed by the late showers. And cotton has not sufficiently advanced in its state of maturity, to be seriously injured by excess of rain.

August 26, and still it rains. We had

a real hard shower early this morning, and still the clouds are dark and lowering. My health seems to be better this morning.

R. H. Holland.

Butler.

Whereas our heavenly Father in all wisdom and omnipotence, has taken from our church our dear friends and brother, Deacon James Butler, one of the charter members of Johnsons Grove Christian Church, and the oldest member thereof, being in his 91st year, always true and faithful, Therefore be it Resolved,

1st That in the death of our dear brother our church has lost a faithful member and one whose interest was ever with us for all high and noble purposes.

2nd That we shall ever remember his loving kindness and sympathy with us in every enterprise for the good of the church, and pray that his mantle of good works may fall on some one of us.

3rd That we sympathize with his bereaved family, and while mingling our tears with theirs, we cherish the bright hope of seeing him again in a fairer clime.

4th That a copy of these resolutions be sent to the family, a copy be spread on the church records and a copy be sent to the Christian Sun for publication.

J. W. Johnson,

Alexander Bradshaw,

W. H. Joyner,

Committee.

The youngest son of Charles Dickens, Mr. Edward Bulwer Lytton Dickens, is a member of Parliament in Australia. Not long ago in the course of a speech he was frequently interrupted by a snappish member named Willis. "Mr. Speaker," said Mr. Dickens, turning to the chair, "it may be remembered by some present that my father coined an expression which attained some popularity—'Barkis is willin.'" The circumstances today are such that I am strongly tempted to reverse the phrase and, say, "Willis is barkin.'" The retort was effective.—Ex.

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1:44	6:19	Sylvaola	9:01 4:15
1:50	6:25	Barnes	8:33 4:07
1:57	6:32	Hobby	8:45 4:00
2:05	6:42	McCullers	t 8:40 3:56
2:10	6:47	Banks	t 8:31 3:50
2:20	7:00	Willow Springs	t 8:20 3:40
2:28	7:10	Cardenas	8:10 3:33
2:33	7:13	Varina	t 8:05 3:30
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2:57	7:40	Chalybeate	7:40 3:07
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1:44	6:16	Sylvaola	9:01 4:15
1:50	6:25	Barnes	8:53 4:07
4:25	8:05	Raleigh	10:45 7:40
5:07	8:47	McCullers	10:00 7:00
5:25	9:05	Willow Springs	9:40 6:40
5:38	9:18	Varina	9:35 6:28
5:48	9:28	Fuquay Springs	9:28 6:20
6:03	9:43	Chalybeate	9:10 6:03
6:09	9:48	Kipling	9:05 5:55
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MARRIED.**Faison-Harris.**

Wednesday afternoon, August 13th, at the home of Mr. R. T. Harris, near Waverly, Va., Mr. C. R. Faison, son of Mr. J. J. Faison led to the matrimonial altar Miss Iola Harris, daughter of Mr. R. T. Harris. The marriage was a very quiet one, no one outside the parties concerned knowing anything about it until two days before. Only a few friends were present besides those in the immediate families. The bride and groom left on the N. & W. train for Richmond and other points. May joy and peace and the Holy Spirit follow them always.

H. E. Rountree.

DIED.**Hodges.**

At her home, near Holland, Nansemond Co., Va., August 3, 1908, Mrs. Cornelia Octavia Hodges, aged about 67 years. She made a profession of religion when quite young and united with Bethlehem Christian Church, where she remained true and faithful to the end. Sister Hodges will be greatly missed in her home, community and church. She was truly a good Christian mother. She leaves to mourn their loss seven children, four daughters, three sons, five brothers, one sister, several grandchildren and many friends. We all deeply feel our loss of dear mother, sister and friend, but we can look up through our tears to Him who doeth all things well, realizing that our loss has been her eternal gain. Her funeral service was conducted at her home by her pastor, assisted by Rev. N. G. Newman and Rev. Mr. Kriesman, of the Baptist Church, and her remains were laid to rest close beside those of her dear husband in the old family burying ground. The pallbearers were the five brothers, J. W., C. C., W. Va., E. A. and F. C. King, and her nephews, W. M. Ballard, John Ballard, and Allie Nurney. H. H. B.

Preston.

Near Bethlehem Christian Church, Nansemond Co., Va., Aug. 30, 1908, Mrs. Ann Preston, aged 84 years and 4 months. She was a member of the Baptist Church, a true, sincere child of God. Aged and afflicted, she longed to go home and be with Jesus and her loved ones beyond the river. Her death was a happy one in Jesus. "Precious in the sight of the Lord is the death of His saints."

She leaves to mourn their loss, one son, V. Preston, one daughter, Mrs. Jeanette Esther Redd, beloved wife of Mr. Jesse Redd, one granddaughter,

Mrs. Cora Herrick, of Suffolk, Va., one great-grandson. Her funeral service was conducted at Bethlehem Christian Church by the pastor and her remains were laid to rest in the church cemetery.

H. H. B.

Franklin.

Near Corapeake, Gates Co., N. C., July 25, 1908, Mr. Benjamin Franklin, aged 59 years, 9 months, and 24 days. He was a member of Parkers M. E. Church, also a true member of the Masonic fraternity. He had been tried and was always found to be true and trusty. He will be greatly missed in his home, community and church. He leaves to mourn their loss a devoted wife, six children, five daughters, one son, one grandson, and many friends. His funeral service was conducted by the writer at his home and his remains were placed away in the family burying ground by the brethren of the Masonic fraternity to await the coming of the Lion of the Tribe of Judah.

The Lord bless and comfort the dear bereaved ones.

H. H. B.

Johnson.

At his home, Port Norfolk, Va., July 23, 1908, Mr. Joe Tom Johnson, aged 47 years. He leaves to mourn their loss a devoted wife, three children, two daughters, one son, Mr. W. N. Johnson, Mrs. Jose Lee Lewis and Miss Daisy Johnson, and many friends. His funeral service was conducted by the writer at his home in Port Norfolk, Va., and his remains were brought to Suffolk, Va., and laid to rest in Cedar Hill Cemetery. He had a great many friends and will be greatly missed. The Lord bless and comfort the bereaved family.

H. H. B.

Brinkley.

William Arthur Brinkley, the eldest and much-beloved son of Deacon Norman Brinkley, of Cypress Chapel, Nansemond Co., Va., was accidentally killed in the Navy Yard, Portsmouth, Va., by the bursting of an emery wheel on Saturday morning, Aug. 8, 1908, aged 30 years, 11 months and 3 days. Arthur was a good young man, a true member of old Cypress Chapel Christian Church, and will be greatly missed. He leaves father, mother, four brothers, five sisters, a devoted wife, one little boy four months old, and a host of friends. The funeral service was conducted by his pastor at his home on the Shea farm, assisted by Rev. J. Franklin Casey, of the Port Norfolk M. E. Church. On Sunday afternoon at 5:30 o'clock, at the conclusion of the service, the remains were conveyed to the family burial plot,



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where interment took place. Phoenix Council No. 162, Junior Order of United American Mechanics, of which he was a member, attended the service in a body. Naval Constructor Richard M. Watt, U. S. N., head of the construction and repair department in the Navy Yard, and William Ownes, master shipfitter, under whom Bro. Brinkley worked, were in attendance at the service. The pallbearers were: honorary—L. S. Stephenson, A. F. Denby, R. Denby, S. M. Roberts, W. C. Haggard, J. E. Dell, and C. C. Knott; active—Lee Brinkley, John J. Shea, J. Henry Cooke, Clarence Cooke, A. J. Butler, J. J. Harrell, Leonard J. Owens and Clarence Baker. There was a profusion of floral offerings sent by the friends and loved ones of the deceased. It was sad. But all these things work for our good if we truly love the Lord. God bless the bereaved ones.

H. H. B.

Jeffreys.

Died, August 21, 1908, in his 33d year, Mr. Ernest Lee Jeffreys, at his

home near Burlington, N. C. He had been sick for nearly four years. During his sickness, he evidenced in resisting the disease, a determined will, a buoyant hope, and a strong faith. He had much in life that he wished to do. He was just beginning the practice of dentistry with bright prospects when his health gave way, and all efforts failed to restore him. He was a member of the Burlington Christian Church, and expressed himself as believing that he would be better off when his earthly sufferings ended. His friends were many, and they all join in sympathy to the bereaved. The funeral services were conducted from the home, and the interment was at Union Ridge, N. C.

Sweet be thy sleep, dear brother, till the Master bids thee arise.

P. H. Fleming.

Duke.

At her home near Nurney, Nansemond Co., Va., Aug. 16, 1908, Mrs. Rosa May Duke, the beloved wife of Bro. David Duke, aged 36 years, 4 month and 5 days. Sister Duke had been suffering some time with consumption. She bore her afflictions with much Christian fortitude, being resigned to the will of her dear Savior. She died a triumphant death in Jesus and no doubt went home to heaven. Her little son, James Loyd Duke was accidentally scalded by turning over a bucket of hot water and died on the 12th of August, just four days before his mother was taken away. The dear mother wanted to go and be with her dear little boy in glory, where no sickness or accident can ever come.

Sister Duke made a profession of religion when quite young and united with Holy Neek Christian Church, and after her marriage to Bro. Duke she moved her membership to Cypress Chapel Christian Church, where she was true and faithful to the end.

She leaves a devoted husband, four children, three daughters, one son, two sisters, two brothers, and many friends. She prayed for over five hours before she died for the salvation of the unconverted portion of the community in which she lived. Her funeral service, together with her little boy who died just four days before she died, was conducted by her pastor at her home and her remains were laid to rest in the family burying ground. God bless and comfort the bereaved ones. H. H. B.

The government claims that whatever of property is now owned by the Jamestown Exposition belongs to it as a preferred creditor on account of the million dollar loan, only \$102,046.43 of which has been paid.

Beware of Ointments for Catarrh that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co., Testimonials free.

Sold by Druggists. Price, 75c. per bottle.



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To Drive Out Malaria and Build up the System.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

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(Everything for Women and Misses except shoes.) Exclusive styles in Suits, Coats and Hats. Imported and domestic Dress Fabrics, Silks etc.

The State's Largest Dressmaking department under the direction of Mme. Hancock.

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MEDICINE.

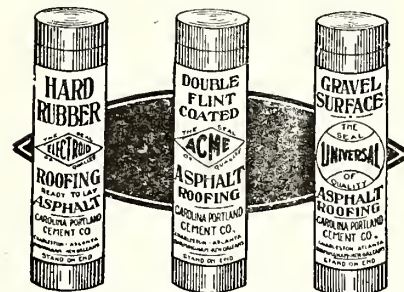
We prepare as good medicine, the very best medicine that the finest, freshest, most potent drugs and chemicals will produce when carefully and skilfully compounded by an expert prescription man—just such medicine as your physician means that you should have, medicine of the utmost possible effectiveness. May we prepare your medicine?

FREEMAN DRUG CO.,
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When in Burlington call at

T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.



The above are types of Roofings scientifically made from NATURAL ASPHALT and LONG WOOL FELT. They are more attractive in appearance,—cheaper than shingles, tin, corrugated iron, tar and gravel, etc., and without repairs will last longer.

Don't be satisfied with something "just as good." If your dealer cannot supply you, write us direct. We will sell you in any quantity, **freight paid to your Railroad Station**, at the following prices: "ELECTROID" (Hard Rubber Finish) 1 ply \$1.85, 2 ply \$2.20, 3 ply \$2.60 per square.

"ACME" (Flint Coated Both Sides) 1 ply \$1.95, 2 ply \$2.30, 3 ply \$2.70 per square.

"UNIVERSAL" (Gravel Surface) \$2.90 per square; one weight only—about 135 lbs. per square.

Sufficient large-headed Galvanized Nails. Liquid Cement, and full printed directions for laying, packed in the core of each roll. "YOU CAN PUT IT ON"

Write for Descriptive Catalog "D." Samples free for the asking.

CAROLINA PORTLAND CEMENT CO.,
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Also Portland Cement, Lime, Plaster, etc.

FOR RENT,

Seven-room house, large garden, barn, splendid water, next door to Drs. Atkinson and Moffitt, Elon College, N. C.

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Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.

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Poultry Wire.

The best assorted stock in the county. Four different styles and weight.

Come and See.

Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office. **BURLINGTON HARDWARE CO.**

NEWS ITEMS.

Mrs. Kate Howard, one of the leaders in the recent Springfield, Illinois riot, on being arrested Aug. 26, committed suicide by swallowing acid, and died as she was being led into jail.

A man, in a small wagon, is driving four little Angora goats on a trip across the American continent from San Diego, Cal. to N. Y. The goats make an average of fifteen miles a day.

New Orleans had a destructive fire last Sunday sweeping away nearly three blocks in the business and commercial center and causing a loss of between one and two million dollars.

Attorney Gleason of New York has sued Harry K. Thaw for \$60,000 attorney's fee during Thaw's recent troubles. Gleason says his services were worth \$80,000, but that Thaw has paid him \$30,000, of which \$10,000 was for expenses. Gleason was only one, and by no means the most prominent of several attorneys in the famous suit.

The damage to crops in North and South Carolina, by the recent floods is estimated at \$1,000,000. That is guess work. The loss in property at Augusta, Ga. and contiguous towns and territory is put down at two and a half millions, and the loss of life there is known to be 70 persons, mostly colored people who lived in huts and cabins near the river banks, from which, because the river rose so rapidly, many could not escape.

Governor Hughes of New York has expressed his willingness to be governor for another term if the majority want him. The "machine" is said to be up in arms against him, but, because of his valiant and heroic fight against gambling, the moral element is largely for him. One New York religious journal urges every minister in the State to work hard for Hughes' reelection on the grounds that the fight is moral rather than political.

Mr. J. Elwood Cox, a highly respected citizen and a very successful business man of High Point was nominated for governor by the Republicans at Charlotte last week. Mr. Cox is understood to be a high toned Christian gentleman, of Quaker persuasion, influential in the councils of his church, Chairman of the Board of Trustees of Guilford College, and a man of fine record and blameless character. His friends believe he will poll a large vote in the State. Mr. Charles French Toms of Henderson was named as Lieutenant Governor and Dr. Cyrus Thompson of Onslow as Secretary of State.

Northwestern Mutual Life Insurance Co.

RECORD OF NORTHWESTERN POLICY NO. 95,216.

Twenty Payment Life Plan, with additions, issued January 19th, 1878, at age 31.

Amount, \$2,500

Annual Premium, \$77.08.

The insured paid the premiums in full, using the dividends to purchase full-paid participating additions to the policy. At the anniversary of the policy in January, 1908, the full-paid additions amounted to\$1,765.00

Original policy 2,500.00

Total paid-up policy\$4,265.00

Total premiums paid 1,541.60

Insurance exceeds premiums paid by\$2,723.40

The additions to the original policy are\$1,765.00

Total premium paid 1,541.60

Excess of additions over premiums paid\$ 223.40

Thirty years of Life Insurance for an increasing amount ranging from \$2,500 to \$4,265, and a Paid-up Life Insurance Estate of \$4,265 participating in future dividends—obtained at a total cost of \$1,541.60.

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During 1908

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